G 193 /2 cont./ in its dialects this verb appears either in the form a (e.g., katsi-a = it is a man), or in the form li (ara-li = is not), or as ri or re (akhlo-re - it is near). Of these, the form ari is the most frequent in Grusian; re, ri, ro, in Mingrel; in Svan, li, ari; and in Abkhaz, l, r.

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(3rd person singular indicative, meaning "is"). For example, deg or dgi means "stand, stand firm"; a-deg or a-dgi = stand up; a-dgi-li = solid ground, earth, dry land. In the same way, nuskhe = count, m-nuskhe-li = counting, a-m-nuskhe-li = accountant.

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So the root consists merely of phs or phsh, which in many languages of the Caucasus, including Abkhaz and Grusian, has various related meanings: river, water, moisture, soul, spring, etc. For example, in Circassian, phdze or phse means "river, water"; in Grusian phsha means "river, brook, spring-water," phshe-na or phshi-nva = breathing, sigh, smell; m-phshueni- breathing, soul, spirit; phsa = to pour, phseli = urine; in Abkhaz, aphs = soul, aphsha = wind, air; adzi /see foreign text/ = water, river, brook; adzi-khi = well; adzi-zhi = lake; amshin = sea, etc.

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It is well known that many ancient peoples got their names from the waters on whose banks they lived. We will recall, for instance, from ancient Slavic history, the Pomoryane, Polaby, Buzhane, and others (2).

2. "Settling in Europe, the Slavs gave to the rivers those most ancient names, brought over by them from the East, which originally were used as designations for river, or water in general. In this way the names Sava, Drava, Odra (Oder), Ra, Upa, Oka, Don, Dunai, Dvina, are of Aryan origin, and related forms and roots with the above-mentioned general meaning are found in

/2 cont./

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Sanskrit; dhuni, dhūni (river) has retained its original meaning in the Caucasus, where among the Osset the forms dun and don refer to any river or body of water; among the Slavs, "Don" has become a proper name, and the form dun with the ending av has produced "Dunav," and then "Dunai." The word "Dunai," which serves as the proper name of the well-known river /the Danube/, is also still used as a name for all kinds of rivers, large and small. Examples can be found in Galician and Polish songs: "beyond the rivers -- beyond the dunai." (Afanas'ev, "Poeticheskiya vozzreniya slavyan na prirodu /Poetic views of the Slavs on nature/," II, 220).

/3/ We see the same thing in Georgia, too, where, in the majority of instances, the names of the provinces and of the tribes inhabiting them were formed from concepts meaning "river, spring, lake, water," etc. Thus, for instance, dcha means "spring, well, river"; dcha-ri = river; a-dchari= Adchara (in Turkish Georgia, Adzharia; dchari (river) = Dchar oblast (in Zakataly); dcha-ni means 'wells, rivers" -- dchan-ethi = Dchanetia (the Grusian name for all Turkish Georgia); dcharokhi = the river Dchorokh; dcha-la, "grove, river" -- dchala-didi = Dchaladidi (literally "large river").

Phsha = rivulet, Phsha-ethi = Pshaviia; Phsha = river near Gori, river in Guria, in Adzharia, and in other places; Abasha (the ancient Aphsha) = river in Imeretia; Phasisi (the ancient Phsisi) = the river Phaz, Phas (literally, "river"; phasisi is the genitive case).

From this same root comes a-phshi-li, exactly as a-dgi-li comes from dgi. Literally translated, a-phshi-li must mean "river." This I find the fullest resemblance between the

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101 174 names aphshili, phshaeli (Pshav), and Abasheli = Absheli (dweller on the banks of the river Abashi). The same meaning is also found in the word "Absari," in which, instead of the substantive verb ali, its other form ari appears (Abs-ari = Abs-ali); and since the Grusian ari, ali, and their abbreviated forms, ri, li, change to a and ua in Abkhaz (kharthu-ali = akhirthu-a = Grusian, guruli = a-gura-a = Gurian, me-gre-li = a-gru-a = Mingrel), we also have absua = Abkhaz, i.e., Grusian abshi-li (Abkhaz) = Abkhazian absu-a, with the same meaning.

From this same root are derived the names of many rivulets in Abkhazia, such as Phshitsa (a tributary of the Bzyb), Phshandra (near the village of Lykhny), the river Phstse, the river Khashu-Phse, the Phsbu, Tua-phse, etc.

/4/ The Circassians, of the same tribe as the Abkhaz and called adzikhi, adzigi, adzegi by the natives, got their name from the same root, dzi or dze, meaning "water, river, sea." As mentioned above, phse or phdze means "water, river" in Circassian; it has the same meaning in both Grusian and Abkhaz. Besides, in these latter languages from the same root were formed the words zghua or dzughva (Grusian, Mingrel and Svan) meaning "sea," adzizhi (Abkhaz) = lake, adzikhi (Abkhaz) = well, spring water. In this way, then the adzikhi (Circassians) came to be called by such a name. In exactly the same way, the word shapsugi from Grusian literally means "river-, living near the river" (sha-phsu-gi = sa-phsu-gi = sa-phshu-gi means in translation "where water -- there").

The most interesting of all is another word in Grusian, tba, meaning "lake." This word is found in the old literary monuments and today in the Mingrelian dialect and is pronounced the same way, toba; the Svan pronounce it tibar, sometimes tuibar, meaning "lake," as well as "deep ravine," and in general "deep hollow." In texts dated as early as the tenth century we find the name of the ancient Grusian province of Tbetha, in the center of which are the splendid ruins of the famous church of Tbetha, built by Ashot Kukh (died in 918). Tbetha means "lake region,

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101 lakes"; Tbeli and tobeli (1) mean "little lake, lake-, located
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1. "Tbeli" (pronounced "tobeli" in Mingrel) has been the title of the bishops of Tbetha since 918 A.D.

or living near a lake." And I can find no difference whatsoever between the Grusian Tobeli and the biblical Thobeli, which on Kipert's map occupy exactly the spot where the Grusian province of Tobetha (Tobeli) is located.

Greco-Roman authors sometimes refer to these Thobeli as Tibareni, and this name is also the Grusian Tobeli, or, in the Svan pronunciation, "Tibar." In the plural of this word we have "Tibareni," i.e., Tibarians = lake-dwellers. Hecataeus (ca. 550 B.C.) calls them Tipanisi (Tipanisse), which is a genitive plural and in Grusian means "those of the lakes." The Greco-Roman authors consider the Tipanisi, Tibareny, to be a people related to the Moskhi and the Kolkhi. From this same root we now have a multitude of /5/ names such as Tobarovani (rich in lakes), Lake Taparavan; Tobanieri (lake-), village in Imeretia (near Kutais); Toba-qure (lake-bay), village in Mingrelia; Didi-tba, great lake, near Tsarskie Kolodtsy; Tubanis-tba, lakish-lake, in the Akhalkalaki uyezd; Tqe-tcba (forest-lake) in the Zakataly okrug, and others.

Reserving the right to return on some other occasion to a more detailed exposition of my views on the origin of the ethnic names of the Kartvelian people, I shall continue now with a brief historical sketch of Abkhazia.

195 The Grusian chronicles, the authenticity and ancientness of which were refuted by the late K.P. Patkanov, but which are fully substantiated anew by the discovered Grusian chronicle of the first half of the tenth century, testify that the propagator of Christianity in Abkhazia was Simon the Canaanite, who was in Georgia together with the apostle Andrew. Both apostles entered Adzharia, from where Andrew set out for Meskhetia (to Akhaltsikh),

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776 religious ceremonies, the Abkhaz addresses God thus: Akhdau
[782] (or antsa-daukva) /36/ zlypkha-khkhaura, which means "Great God, merciful one, gracious one."

Besides this merciful god, the Abkhaz, as we have said, have other secondary gods, whose creation was necessitated by the people's needs. Every atmospheric phenomenon, every danger threatening a man or his property, every type of toil assuring the existence of man created in the childish imaginations of these people separate, invisible protectors, ruling over all. These deities have no images, since they appear in different forms according to the circumstances; nevertheless, according to the understanding of the Abkhaz, not to be doubted, for it is felt in all the good and evil that can happen in the life of a person. Every step of a man is under their control and every departure from the true way immediately evokes punishment by them.

• 774 776 As science has proved by a multitude of analogous examples from other primitive peoples, there can be no doubt that nature and its phenomena have played an enormous role in the development of the religious ideas and theistic images of the Abkhaz people. Their childlike mentality and imagination were undoubtedly strongly influenced by the azure sky, resting like an immense vault upon the earth, now threateningly and severely looking down from behind the clouds, now smiling with its fiery eyes, the sun by day and the moon and the stars by night. Mother Earth herself also exerted her influence upon them, for she is indeed mother, nurse, provider, and source of blessings and abundance; nor did the sun, the "eye of heaven," giving warmth and life to the whole world, remain without influence on their childlike imaginations, nor the moon, the "guard of night," which quietly floats on the vault of the sky and conquers the darkness of night; the threatening thunder bolt, instilling terror and destroying everything in its way; the air, now quiet and friendly and still, now threateningly perturbed and howling; the colorful, beautiful rainbow, this "belt" of the sky; the dawn, that "gate of Day"... All this and much else, of course, greatly

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776 [194] affected man in his infant stage; no wonder the Abkhaz personifies and deifies all these, together with trees, woods, fields, etc.; he deifies some things because they bring him help, others because they do him harm. Accordingly, Abkhaz mythology created special protective deities for every activity /37/ of man, whether agriculture, industry, art, or herding. Some of these are, for instance: Aithar, the protector of cattle; Dzhadzha, god of sowing; Shasha, god of the smithy, and others. Many of these deities are female; for instance, the protector of the element of water, "mother of the water," is a woman; the earth itself is personified as a woman; there is also a "lady-wind"; the ancestor of cattle is female, as is the ancestor of nanny-goats; the god of sowing, Dzhadzha, and others are also female.

777 776 [194] Besides these deities, there are the Ashatsa-chaphatsa, the "creator" and "forger" gods. There are either two of them, or many. Under the influence of Christianity, they are presented in the form of angels. "Every soul" is born through Ashatsa-chaphatsa. They determine the future of the newborn child, his happiness and unhappiness, the length of his life and the hour of his death, and they make an inscription on his forehead (lakhints'ara /see foreign text/) concerning all this. The Abkhaz is certain that these inscriptions on the forehead exist and believes that anyone can confirm it with his own eyes. Incidentally, let us tell an Abkhaz tale that illustrates the inevitability of predestination or fate.

777 776 539 In the night two men set out to steal. On the way they were caught in a heavy rainstorm. They took refuge under the porch of a peasant's hut. Peeping in, they saw a group of women gathered, among them a woman in labor, who shortly afterwards gave birth to a girl. The "creators" and "forgers" did not hesitate to appear. One of them said, "The newborn girl shall become the wife of one of the thieves outside that are looking in. This shall be his fate." The second of the "creators" and "forgers" confirmed the words of the first. The thief, already middle-aged, said on hearing this, "I am not young even now, and she has just